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On the other hand, the Russian collapse has left the way open to the activity of the Pan-Turanian propagandists, who seem to have been successfully checked by the Revolution at its *first* stage—warmly greeted as it was in Siberia and Central Asia. The Second Revolution, with its Marxian spirit foreign to Asiatic people, had in this region adherents almost entirely composed of Russian colonists. It would seem that On June 25, 1916, (old style), there appeared a ukaz from the Tsar calling all the male natives of the Caucasus, Turkestan, the Caspian Steppe country, Siberia, and the Astrakhan and Stavropol steppes, for service connected with the war, a proceeding contrary to the fundamental law relating to the native population, under which these natives were definitely exempt from any form of military service. This order came at a time when the natives were all occupied with the cotton-fields of Turkestan, the wheat-fields of Siberia, or with reindeer-breeding in the mountains. The President of the Mussulman Party of the Duma, K. B. Tevkeleff, made a vigorous protest to the then Prime Minister, M. Stürmer, against the coercive measures employed in calling up the natives. In spite of this, the ruthless behaviour and corrupt methods of the local administration of some parts of Turkestan brought about a rising of the population, especially of the Kara-Kirghis and the Sart. The most terrible conflicts occurred at Djizak in the Samarkand district, and in other parts of Semirechie, as a result of which the local administration confiscated all the land and property of the natives, took away forcibly all men of military age, and sent what remained of the population (about 20,000), chiefly women, to die of starvation in the bare mountain region. General Kuropatkin, then Governor-General of the country, decided that the shores of Lake Issyk-kul, the valley of the River Tekes and of the River Keben, and the eastern part of the River Chuya, were to be cleared of the Kara-Kirghis and colonized only by Russians. See the official publications, *Turkestan News*, No. 185, 1916, and *Semirechie District News*, Nos. 201–15, 1916. The question was brought before the Duma, and the Investigation Committee, guided by M. Kerensky, was sent to Semirechie and Samarkand. But it was only after the First Revolution, and by order of the Provisional Government, that the natives were allowed to return to their country.

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669 It would seem that
186 the prolongation of the Russian chaos would encourage the congregation of the Turkic elements, if the dis-association from the other people of the once Russian Empire was their aim. But so far neither the 'All-Russian Mahometan Congress' nor 'Mahometan Regional Councils' separate themselves from the general problems of Russia, even though they express interest in the Mahometans abroad, and the majority favour some kind of federal form of government. The Turkic population of Russia is not more uniform in political opinion than the Slavonic or Finnic branches; and so, the reactionary portion of them guided by Mullahs, and on the whole less affected by the Russian and more by the Central Asian culture, form an opposition to the Mahometan federalists.

The term Turanian.

103 The term 'Turan', from which Turanian is derived, is so Asiatic that we do not find it in the Greek authors, though the fact that it occurs in the *Avesta* in the form Tura points to its ancient origin.

779 It is said in the *Avesta* that Thraetona had three sons, Airya (Arya), who received as his portion Iran; Sairima, who received the western lands; and Tura, to whom fell the oriental lands. Again, Tuirya (Turya) is used in the *Avesta* as an epithet applied to the countries now called Turanian.[1] The people of Tuirya
538 are spoken of as enemies of the people of Airya. Another reference is found in the epic of the Persian poet Firdusi, the Shâh Naméh dating from the tenth century

[1] E. Blochet, 'Le Nom de Turc dans l'Avesta', *J. R. A. S.*, 1915, pp. 305-9.